Integral Yoga

TEACHINGS OF
MI SATCHIDANANDA
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upcoming events with Sri Gurudev

INDIA TOUR 30 October-29 November

JAYANTHI CELEBRATION 22 December Buckingham, VA
For the most accurate schedule of upcoming events with Sri Gurudev please check with the Integral Yoga Institute or Satchidananda Ashram nearest you, or contact the Virginia Ashram.

holy days & other special dates

NOVEMBER

1 All Saints' Day (Christian)
8 **Full Moon**
Birthday of **Guru Nanak** (Sikh)
Penumbral eclipse of the moon
12 Birthday of **Baha'u'llah** (Baha'i)
22 Thanksgiving Day (USA)
Deepavali (Hindu)
Total eclipse of the sun (not visible in U.S.)

DECEMBER

1 Shalako Ceremonial (Zuni)
6 Birthday of **Mohammed**
8 **Full Moon**
10 Human Rights Day
12 Our Lady of Guadalupe (Mexico)
19 Hanukkah (Jewish) continues through 26 Dec.
21 Winter Solstice
22 Jayanthi (Birthday) of **Sri Swami Satchidanandaji Maharaj**
Birthday of **Sri Sharada Devi**
25 Christmas (Christian)
29 Birthday of **Sri Ramana Maharishi**
31 New Year's Eve. Our prayers for peace joy, love and light for all Creation.

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INTEGRAL YOGA AND YOU

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in Yogic diet and other rleated topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

A wide range of guest programs are offered at the Ashrams in Buckingham, Virginia and Pomfret Center, Connecticut. Located at the Virginia Ashram are: The audio-video department, book publishing and distribution services; a school for children (Yogaville Vidyalayam), and the international coordination offices for all Integral Yoga Centers. The LOTUS (Light Of Truth Universal Shrine) is under construction, and an Integral Yoga Health Services Clinic is now in the early planning stages.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

Letters

In 1971 when one evening in New Orleans I first came to listen to you, there was a large crowd all wanting to hear you. But I felt that I was alone with you and that you were saying something important just for me about Yoga. As the result of that very special evening my life has changed and through the practice of Yoga I have regained my health.

–J.A., Falls Church, VA

I am writing to express our gratitude to you for your contribution to the Congress. Your presence and your presentation are always an inspiration for everyone.

Once more let me thank you on behalf of all the [Himalayan] Institute and all the Congress participants for journeying here to share with us the ancient widsom of the tradition of Yoga.

–Rudolph M. Ballentine, M.D.
President, Himalayan International Institute

Thank you very much for joining us on Pentecost Sunday for the 11 o'clock Liturgy. The experience was moving for all those who were present, and it is my hope

ri Gurudev

hat you have had the opportunity to re-
eive thanks, as I have, from so many who
ound it an occasion of great spiritual
enewal.

In the setting of the "Earth Mass," our
rayers for unity and peace throughout the
vorld made possible an experience of one-
ess that some there had never enjoyed. Do
now how much your participation meant
o me personally, and how very grateful we
ll were that you could be here.

–The Very Reverend James Parks Morton
Dean, Cathedral of St. John the Divine

Thank you and all the wonderful people
t Yogaville for the Community Tea this
ast Sunday. It was a great, warm feeling to
ee so many of your neighbors and to know
ney are interested in Yogaville and suppor-
ve of all your activities.

For me, even though it was my first visit,
was like a homecoming. The warmth and
ve and joy and peace lifted me right out of
yself, and I could feel my heart opening
ke a flower.

–C.S., Silver Spring, MD

Integral Yoga® Magazine

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SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residences are in Buckingham, Virginia during the summer and Santa Barbara, California during the winter. He also travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.

CARE OF THE HUMAN TEMPLE

by Sri Swami Satchidananda

The human body is a temple. Keep it strong and supple. Treat it gently. Yoga *asanas* or postures purify the physical body. Never ignore the body because it's the most important instrument. Whatever you do, you need a body. That's why the ancient Yoga teachings always emphasized taking good care of the body. We practice the Hatha Yoga postures and breathing to keep the body clean and healthy.

Hatha Yoga *asanas* are completely different from other forms of exercising which are usually done with quick movements and a certain amount of strain. Exercises exhilarate your breathing, waste your energy and draw your circulation to the surface of the body. They develop the muscular part of the body. That means your vitality goes to the muscles at the cost of the inner glands and nerves.

In the very graceful, gentle practice of Hatha Yoga you divert your energy toward the inner system, the inner body. The nerve centers and glands are the most important organs benefited by Yoga postures. After only an hour of practice you walk away with all peace and serenity, and usually feel relaxed for hours.

According to Sri Bhagavan Patanjali, who was the great grandfather of Yoga teachings, *asana* literally means a posture that brings steadiness and comfort. So, the Yoga *asanas* should be practiced with utmost ease and comfort. Still, they will give you all the strength you'll ever need — and mental strength as well.

Some people choose to supplement Yoga *asanas* with other forms of physical exercise. That's fine. Jogging, lifting weights, and competitive sports do have some effects, but you can't begin to compare those exercises with the Yoga *asanas* which give unique benefits to the body. The *asanas* eliminate all the tension, clean up malfunctioning glands and build up the nerves. They really give you back your vitality and natural good health.

Nerve centers are the telegraphic lines that send wave currents all over the body. If the line is out of order, you can't contact the other person by phone. In the same way, if any nerve center is blocked, you can't convey the life force to that part of the body. The main centers — which can be compared to a switchboard in the telegraphic office — are along the spine. That is why the *asanas* work mostly on the spinal column.

Symptoms of old age, such as wrinkles and poor complexion, are caused by poor circulation of the blood which leaves toxins and other waste matter in various parts of the body. The *asanas* enrich your blood circulation; and these toxins are washed out, giving the body a younger look and feeling. At the same time your spine becomes very supple. A tense, rigid spine makes us feel old because the energy doesn't flow freely. A supple spine means a free flow of energy. Even up to 70 or 80 years old you will jump like a little child. You will never be saying, "Oh, I'm tired. I'm getting old." You'll never be ashamed to tell your age. Personally, I feel like I'm 16, even though I've passed 60. I feel so young. That's why I'm jumping and playing and always happy.

There is no better health tonic than Yoga *asanas*. Physical exercises may make us more muscular, but when a little flu comes along, people shake and tremble. It makes me laugh to see so-called intelligent human beings terrified of an invisable little virus. What can it do to you if you have that strength and stamina, that immunity! God



ever created us as weaklings. Only hrough our own wrong habits we let ourelves become weak or fall sick. So let's ever be weak. We can maintain our vitaly. Yoga *asanas* bring immunity to the body o resist all types of ailments. The *asanas* are ffective not only for prevention of disease ut also as an aid in curing existing diseases. oga is a cure for all illnesses, whether hysical or mental. As one takes to it, the lments begin to disappear.

Hatha Yoga practice tones up the endorine glands that have an important role in reserving harmonious functioning of the ody. These glands secrete the necessary ormones, giving both physical and psynological benefits. "Even our destiny is ecided by our endocrine glands," said Alert Einstein. The Yoga *asanas* and *anayama* or breathing practices keep these ndocrine glands in perfect balance and ealthy condition.

Prana is the subtle power at the basis of e. The vibration of *prana* causes the mind think. For most people that vibration is regular and thoughts are haphazard. hen that vibration is regular, there is lm within. The all important regulation *prana* occurs through the regular practice Yoga *asanas* and *pranayama*.

While the *asanas* give immunity to resist all types of ailments and eliminate toxins and tension, at the same time the graceful movements and gentle breathing affect the mind — making it peaceful. Ultimately the aim of all Yoga practices is to make the mind calm. Instead of trying to approach the mind directly, we work first through the body. One means of calming mental agitation is by calming the agitation of the body, because the body is an expression of the mind. We work from the gross to the subtle, from the body to the mind.

The aim of all the Yoga *asanas* is to accomplish one steady and comfortable posture — which is a meditation position. Only in a steady posture can you have a good meditation. A body filled with toxins, weak muscles and jumpy nerves will not be able to stay quiet for any time. But the Hatha Yoga postures eliminate the toxins and give strength and steadiness. When the body is healthy and supple, we can easily sit with the mind still and peaceful. As we begin to control the body and its movements, this will carry over to the mind.

Try this yourself. Anytime the mind is agitated, you can just sit quietly, not moving at all. Let the mind be as agitated as it wants. If your body is still, very soon the

mind will calm down all by itself. Why? Because when there's no physical movement, the breath becomes slow; and breath is the interconnection between mind and body. As breath slows, the thought-making process slows down and the mind becomes calm.

These *asanas* help train the mind. Without purity of the body, it's very difficult to purify the mind. Learn to live a natural life. First be physically at ease, then mental peace will follow. Live in a way that makes your body light, healthy and more supple. Then when you sit in meditation, you won't feel aches and pains, and spend all your time meditating on them.

You can't just eat anything you want, then go and sit and meditate. The body will say, "No, I won't allow it." You need cooperation between the body and the mind. That's why you train the body by doing all kinds of Hatha Yoga postures and breathing practices. Then when the time for meditation comes, you can meditate on whatever you like — with ease. Physical ease is maintained through proper food, proper exercise and proper air.

Please remember that our spiritual realization does not depend on the body. The purpose of all these practices is simply to keep the body healthy, so it will cooperate with us — nothing more than that. These practices are enough to keep the body well in control, well-relaxed and properly healthy while training the mind as well.

Don't think that Hatha Yoga is just for athletes or young people. As it is written in the *Pradheepika*, an ancient Hatha Yoga scripture, "Anyone who practices Yoga properly and sincerely becomes a *siddha* (an accomplished one); be he young, old or even very elderly, sickly or weak." From prince to peasant, child to grandparent, ailing to robust — all can practice these Yoga postures with maximum advantage.

Health is your birthright, not disease; strength your heritage, not weakness; courage, not fear; bliss, not sorrow; peace, not restlessness; knowledge, not ignorance. The person with health and strength of body, soundness of mind, morality and spirit is a real gem among all humanity and possesses the true treasure.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

WHAT TIME CAN DO

An old eccentric king called the chief Rabbi and said: "Rabbi, teach my pet monkey how to talk."

"What!"

"That's a command. Teach him to talk in one year, or your head comes off."

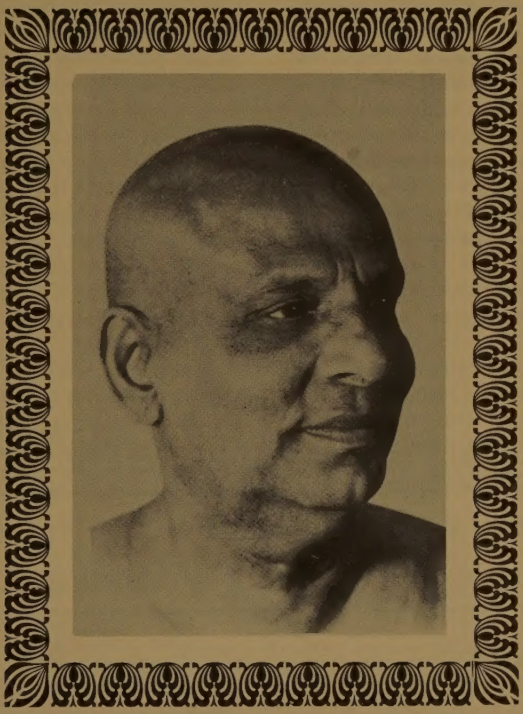
"But I need more time. I need at least ten years," pleaded the Rabbi.

"I will allow you five and not a day more," said the king.

Hearing the story, his flock cried out in sympathy: "What will you do?"

Stoically, the Rabbi replied: "In five years many things can happen. The king could die, or I could die, or the monkey could die. Besides, in five years, maybe I could teach the monkey how to talk."

CONQUERING FEAR



BY SRI SWAMI SIVANANDA

Fear is an instinct common to every person. Fear is universal and can overpower one at any time. A king is afraid of his enemy. A learned man is afraid of his opponent. A beautiful woman is afraid of old age. A lawyer is afraid of the judge. A student is afraid of the teacher. A police inspector is afraid of the superintendent. A frog is afraid of the snake. A cobra is afraid of the mongoose. No one is absolutely free from some sort of fear.

Fear is of two kinds, namely, imaginary fear and normal fear. The percentage of normal fear may be only five, while imaginary fear may total ninety-five percent.

Normal fear is healthy, paving the way for one's progress. It preserves life. A headmaster is afraid of the inspector of schools, and consequently takes a very keen interest in training the students with the result that they succeed in their examination. An engine driver on the railways is afraid of his superior officer and is very careful in the discharge of his duties. Hence, no collisions occur. A physician is afraid of getting a bad reputation and therefore takes great care of his patients. He does research and saves many lives.

Imaginary fear causes diseases, depletes all the energy and produces feverish excitement, low vitality, uneasiness, discomfort, disharmony, and so on. When there is an epidemic of cholera or typhoid, fear is the predisposing cause of death. Man is extremely afraid of cholera and worries himself by imagining that the germs have entered his body. Imagination causes serious havoc and he becomes a victim of the actual disease itself.

A student prepares himself day and night for the ensuing examination. He has passed all the class examinations with credit. But

he develops some kind of imaginary fear as soon as he enters the hall. He becomes nervous and confused. His hands tremble and he is not able to write. He fails in the examination. There is no end to imaginary fears.

The minds of children are very impressionable. Parents and friends should be very careful when they deal with them. They should not tell the children anything that will frighten them. On the contrary, they should tell them stories and incidents of chivalrous deeds which will make them bold and courageous. Even during the period of pregnancy, mothers should read inspiring books like the *Ramayana*, the *Bhagavata* and the *Mahabharata*, if they wish to bring forth intelligent and brave children.

Fear is the beginning of all evil. From fear proceeds misfortune. The fear of a coward exposes him to danger. Constant fear saps the vitality, shakes one's confidence and destroys ability, rendering one powerless. It is a great enemy of success. What paralysis is to the physical body, fear is to the mind. It paralizes the mind and makes one powerless. It is a most destructive emotion. It breaks down the nervous system and undermines health. It creates worry and renders happiness and peace of mind impossible.

Attachment is the long-standing cause of fear. You get attached to a fountain-pen, walking-stick, book, watch, towel and clothes. Then fear of losing them slowly creeps in. Wherever there is some kind of attachment, there you have fear. Fear and attachment co-exist.

One who has renounced everything and who perceives God in all has no fear. When there is attachment there is fear. Absence of attachment means absence of fear.

Waves of fear may at times rush down upon us and we may lose mental balance for a while. We may be over-sensitive and agitated. A chain of evil happenings may appear in the mind one after another in quick succession. Memory of the past may gallop with winged speed, imagination may soar and we may picture disaster after disaster awaiting us. Yet under all these circumstances, we must have the fullest faith in God, taking refuge in Him and fully believing that He alone can deliver us.

In order to overcome fear we must first face those difficulties of which we are afraid. If a man is afraid of facing an audience, it must be his first and most important duty to do so until he is free from stage-fright and nervousness. If he trembles to approach his superior or any other person whom he thinks is endowed with superior powers, that must be taken up as his first duty until he gains sufficient moral courage and strength. If one is afraid of something one should look it in the face, and the fear will at once disappear.

Sit for a while, reflect well, introspect. All imaginary fear will take to its heels. It will soon dwindle into an airy nothing. You are deceived through imaginary fear. Learn to cogitate, discriminate, reflect and meditate. The mind will lurk like a thief. You will realize now that it misled you all these years and that fear is a nonentity, a zero.

When there is attachment, there is fear.
Absence of attachment means absence of fear.

Develop your will-power and also cultivate courage, fortitude and endurance. Develop the mental power of firmness and resistance in meeting danger. Be courageous and patient when sharp pains assail you, on occasions of loss, and during protracted illness. Remember the saints and their virtuous actions. Live in the company of sages and Yogis. Meditate on the fearless God. You will develop courage, a great character and other virtues. All kinds of fears and phobias will disappear.

God bestows perfect security on His devotees and removes all manner of fear. He transforms insecurity and fear into faith and confidence. He saves the devotee from panic and despair. Therefore take refuge in the Lord and in His name and grace. All fear will then vanish completely. He will instill strength, fortitude, courage, presence of mind and peace in you. Get rid of attachment through practice of nonattachment and dispassion. Practice attachment to the lotus feet of the Lord. All fear will vanish.

Psychologists are of the opinion that

there cannot be absolute freedom from fear and that only a determined effort can be made to conquer it. This is incorrect. Psychologists have no transcendental experience. A perfect sage who has knowledge of God is absolutely fearless. The scriptures declare in a thundering voice: "The knower of the fearless Brahman himself becomes absolutely fearless."

There can be fear only when there is duality. If one feels that there is a second object besides oneself, fear is at once generated. One is afraid of the other man. How can there be fear for one who experiences non-duality by seeing the one Self in all? A perfect sage who is established in non-duality is the most courageous of men. Only the pure and untainted courage born of wisdom of the Self alone is real courage.

There should be no dualism in the mind. You should always have cosmic love and universal brotherhood. When there is love and brotherhood, there is no superiority or inferiority, no enmity. Of course, this is an intermediate stage. The final stage is the feeling of the oneness of all. All is God. All merge in God. There is God alone in the whole of the universe.



The year 1987 marks a very special occasion for all devotees of H.H. Sri Swami Sivanandaji Maharaj. This is the year of the Centenary (100th year) Jayanthi Celebration. The Divine Life Society in Rishikesh has planned splendid festivities and a grand and fitting manner of celebrating this auspicious occasion.

One of the many projects planned in honor of the Centenary is the construction of the Sivananda Memorial Hall. The site for this Hall has been selected on the Ashram grounds. It will be able to seat up to 1,000 devotees and accommodate programs such as the Sadhana Weeks, Spiritual Conferences, Seminars, Navaratri and Sivaratri Pujas, etc. that are regularly held at the Ashram.

It would be most wonderful if we could collect contributions here in the U.S. and send them all together to Rishikesh in the name of the "Students and devotees of Sri Swami Satchidananda". Checks may be made payable to "SAYVA" and sent to the attention of: Treasurer c/o the Virginia Ashram address. We will convert the total to rupees and send it to India.

For further information about the Divine Life Society Centenary activities please contact: Dr. D. Kutty, Sivananda Ashram, P.O. Shivanandanagar, Dt. Tehri-Garhwal, U.P. Himalayas, India.

VISIONS OF UNITY by Vinson Brown



From the great rock I see it, the Daybreak Star, the sign of the dawning;
Above the mountain it rises and my heart dances.
Now the light comes, the light that makes me one with all life.
Like the tinamou I am, who sings in the dawn, who is humble with love,
Who walks in the circle of the greater love and the greater power.
Let me be like a ray of light, like a flower blazing with light,
Like the waterfall laughing with light, like the great tree also,
Mighty in its roots that split the rocks, mighty in its head that reaches the sky
And its leaves catch the light and sing with the wind a song of the circle.
Let my life be like the rainbow, whose colors teach us unity;
Let me follow always the great circle, the roundness of power,
One with the moon and the sun, and the ripple of waters,
Following the sacred way of honor, a guide and protector to the weak,
A rock of strength in my word that shall say no evil, no lie nor deception.
Let me be like the otter, so loyal to his mate he will die for her,
So strong to his children they obey him as the shadows obey the sun;
And let me remember always the Great One, the Lord of the Dawning,
Whose Voice whispers to me in the breeze, whose words come to me out
Of all the circles of life, and whose command is like the thunder:
"Be kind, be kind, be brave, be brave, be pure, be pure,
Be humble as the earth, and be as radiant as the sunlight!"

–Rough translation of a Guaymi dawn song



The truly great visions of the Native Americans are those in which they appear to rise above all local and narrow views of their own tribe or even of their own race and see the future of the world as a whole and all its peoples. It is wonderful that eventually they see all races, religions and nations coming into harmony and that there is no talk or dream of revenge against the whites for what they have done to the Indian people. In a way this bigness of vision means that they see that all of us on this earth are the children of the same Great Father Spirit and that, when our hearts are changed, when we become beautiful inside, then we will become true brothers and there will be justice for everybody regardless of race or background. In effect, the pride and vanity of each race will be destroyed and racial snobbery will vanish to be replaced by love and understanding.

The Vision of the Old Makah

One of the most beautiful of these visions is that of the old Makah who in his ninety's told this remarkable story:

"When I was a little boy of five my father took me down to the edge of the sea at Neah Bay (the northwest tip of Washington). He told me to put my hands down onto the sand and let the outermost waves coming in from the ocean lap over my hands. Then he told me: 'The spirit is going away from our people, from all the Indians, it is going up into the high mountains to hide for awhile. Our people are going to be split into little pieces by the white men, each part of us going different directions and acting lost for we will have no unity any more. This is a sad, sad thing for the Makah, we who have hunted the sea kings, the whales, since the beginnings. Our heroes of the past are weeping for us.'

"'So I want you to come down here to the edge of the sea every morning early as long as you live and I want you to pray for your people. Pray that the spirit will come back to them and you will recognize this spirit when it comes, for it will be big like this ocean that sends its waves in a great circle around the whole earth and sends its water in the form of rain into the hearts of all the lands. Remember now what I tell you and never forget and never neglect to come here and pray, for you will help that big thing come. When it comes, most people will not see it because they will be wrapped up in their own little troubles and likes and dislikes and beliefs; they will be too small at first to think big. But if you think big and listen big you will see this new thing and believe.'"

"'After you have prayed, run up and down the beach as far as you can until you get too tired to run further, then wash yourself off and go home or to work. If you do this every day, you will become strong and healthy and you will live a long time until the big thing comes.'"

The Vision of the Wishram Great Great Grandmother

The Wishram are a small tribe living in south central Washington mostly along the Columbia River. I have heard bits of this story from several Indians and am here trying to tie it together.

She who was very old and wrinkled, living the last days of the winter of her life, opened her eyes like bright coals one day, like a last flash of the inner fire before the final sunset, and said to her great great grandchildren something like this:

"Many many winters have I seen since the days when I was a child and there was only the beautiful land and my own folk in it. I have seen the white people come like the locusts who cover the ground and destroy every blade of grass. I have seen my people forget the good things they once knew and become very foolish. I hear the young men now talking about hating the white people, but this is not the true spirit that is to come back. It is something much bigger!"



"One day, I tell you with all my heart, one day the white people and the Indians will change, like the dead things of winter change into the beautiful green and the

flowers of springtime. And in that day, when a new spirit power comes, they will become brothers and make the whole earth beautiful!"

A Great Vision of Crazy Horse, Holy Man and Warrior of the Sioux

Crazy Horse was one of the main leaders of the Teton Sioux in the final battles against white encroachment on their lands in what are now the Dakotas, Montana, Wyoming and Nebraska. He was killed through treachery at Fort Robinson, Nebraska, in 1879 at the young age of about 36, but the last years of his life were spent in such dedicated service to his people that today a great monument in solid granite is being carved to his memory in the Black Hills of South Dakota. During those years he several times sought for visions to try to find the answer to why the white people were coming and destroying the old Indian culture and religion.

On Bear Butte in South Dakota, the Sacred Mountain of the Sioux and Cheyenne peoples, he had his great vision, about 1871. Details of the vision were given me by Frank Folls Crow, a medicine man of the Oglala Sioux. The full account of the vision is given in my book, *Great Upon the Mountain, Crazy Horse of America,* but here is a shortened version of it:

Crazy Horse went clear to the top of Bear Butte in the midst of summer to seek his vision, a brave thing to do in those days as the top was supposed to be highly dangerous with spirit power and the striking of lightning. At the top he laid down his buffalo robe over some sagebrush leaves and prepared for a long vigil.

On the evening of the third day a thunder storm came out of the west and lightning struck all around him, but did not kill him, and that night he had his vision.

In it he saw his people being driven into spiritual darkness and poverty while the white people prospered in a material way all around them, but even in the darkest times he saw that the eyes of a few of his people kept the light of the dawn and the wisdom of the earth which they passed on to some of their grandchildren. He saw the coming of automobiles and airplanes, and twice he saw the great darkness and heard the screams and explosions when millions died in two great world wars.

But after the second great war passed, he saw a time come when his people began to awaken, not all at once, but a few here and there and then more and more, and he saw that they were dancing in the beautiful light of the Spirit World under the Sacred Tree even while still on earth. Then he was amazed to see that dancing under that tree were representatives of all races who had become brothers, and he realized that the world would be made new again and in peace and harmony not just by his people, but by members of all the races of mankind.



Reprinted from Voices of Earth and Sky — The Vision Life of the Native Americans *by Vinson Brown, with the kind permission of the publisher Naturegraph Publishers, Inc., Happy Camp, California 96039. We highly recommend this beautiful and inspiring book.*

MAJESTIC LIGHT
by St. Teresa of Lisieux

On one of the feasts of St. Paul, when I was at Mass, there stood before me the most Sacred Humanity, as painters represent Him after the resurrection, in great beauty and majesty...if in heaven itself there were nothing else to delight our eyes but the great beauty of glorified bodies, that would be an excessive bliss, particularly the vision of the Humanity of Jesus Christ our Lord...

For if I were to spend many years in devising how to picture to myself anything so beautiful, I should never be able, nor even know how, to do it; for it is beyond the reach of any possible imagination here below: the whiteness and brilliancy alone are inconceivable. It is not a brilliancy which dazzles, but a delicate whiteness and a brilliancy infused, furnishing the most excessive delight to the eyes, never wearied thereby, nor by the visible brightness which enables us to see a beauty so divine. It is a light so different from any light here below, that the very brightness of the sun we see, in comparison with the brightness and light before our eyes, seems to be something so obscure, that no one would ever wish to open his eyes again.

It is like most pellucid water running in a bed of crystal, reflecting the rays of the sun, compared with most muddy water on a cloudy day, flowing on the surface of the earth. Not that there is anything like the sun present here, nor is the light like that of the sun: this light seems to be natural; and, in comparison with it, every other light is something artificial. It is a light which knows no night; but rather, as it is always light, nothing ever disturbs it. In short, it is such that no man, however gifted he may be, can ever, in the whole course of his life arrive at any imagination of what it is. God puts it before us so instantaneously, that we could not open our eyes in time to see it, if it were necessary for us to open them at all. But whether our eyes be open or shut, it makes no difference whatever; for when our Lord wills, we must see it, whether we will or not. No distraction can shut it out, no power can resist it, nor can we attain to it by any diligence or efforts of our own...

O my Jesus, who can describe the majesty wherein Thou showest Thyself! How utterly Thou art the Lord of the whole world, and of heaven, and of a thousand other and innumerable worlds and heavens, the creation of which is possible to Thee!...

It is true that afterwards the vision is forgotten; but there remains so deep an impression of the majesty and beauty of God, that it is impossible to forget it.

From *The Life of St. Teresa of Jesus,* translated by David Lewis. Published by Thomas Baker, London in 1904.





THE HEART OF LOTUS

by Sri Swami Satchidananda

Sri Gurudev spoke one evening during the Integral Yoga Congress this summer about why he doesn't believe in typical fundraising. At the start of that evening's program, several people spoke about some ways of bringing in more money for the LOTUS. Gurudev raised everyone's thoughts to another level when he spoke.

We are not building LOTUS. We are simply acting as instruments. There is a great unseen Force, that cosmic Light that wants to express itself through this construction; and it seems to be directing every aspect of this project. I really believe that the necessary funds will come in, even as money has been coming all along. Yes, money has steadily come for the LOTUS even though we have never had a big formal fundraising campaign.

If you people are convinced of the greatness of LOTUS, you can certainly let others know about it. If it seems appropriate, you can even say, "Would you like to have a hand in building this?" You should only do that with the feeling that this is honestly an opportunity you are offering, a privilege to take part in this great venture. A donor should feel the same way too. We don't want poeple just offering some money because you asked them and they are embarrassed to refuse. Every penny that comes for LOTUS should come with a convinced heart behind it. Don't ever think that you need to beg for money. The money will come by itself. Those who are blessed will have the privilege of sharing in this.

How did the money come for all the work which has been done on LOTUS so far? Somehow it steadily came in from people who have a sincere, heartfelt interest.

Money brings certain vibrations with it, and those vibrations will have an effect on whatever the money is used for. When Sri Swami Chidbhavanandaji wanted to build a school hall, a rich man came forward and said, "Swamiji, why are you looking here and there for money? I'll build the whole hall for you. There is only one request. I would want you to put my picture in a prominent place and dedicate the whole hall to me."

Immediately Chidbhavanandaji said, "Sorry, sir, we don't want that money if there are any strings attached." Of course, the money came from many people who gladly gave it for something in which they believed.

It is really that heartfelt belief that gets things done. I feel that our Pomfret Center, Connecticut Yogaville was purchased thanks to one little boy named Prabhu. He collected all his pennies, put them in a jar and brought them to me, saying it was to buy a place for Yogaville. I didn't even spend that money; it's in a special display case. That kind of loving vibration bought Yogaville, and that kind of vibration will build LOTUS.

Love and Dedication

Remember LOTUS is meant for the whole world. All offerings of work and money, all prayers should have total love and dedication behind them. People who are offering something for LOTUS should understand the purpose of this shrine. From the beginning LOTUS has been built with this kind of feeling, and I am positive that it will continue that way.

We see this kind of natural growth not only in LOTUS, but in the Integral Yoga Institutes and Ashrams.

It makes me think of how we were able to buy the building for the downtown IYI in New York. Hari Zupan had been negotiating with the real estate people. Everything was ready, but when it was time to sign the agreement Hari found that $1500 more was needed to make the downpayment. At that time there weren't very many people and the IYI really didn't have any way to raise that kind of money.

At the moment Hari was negotiating, I was sitting talking with a student who had come to talk with me at 500 West End Avenue. Hari called and told me the news, but this lady didn't know what the phone call was about. After I hung up we just continued talking, and she said, "You know I have been coming here and benefitting so much from your teachings. Is there anything I could do to help the center? Is there anything you need?"

I told her, "Whatever you feel moved to do, you can do."

"Well, do you need anything urgently?" she asked me.

"In my life there is no urgency."

"Okay, fine, Swamiji. Thank you." She left. Then after a while, she returned, saying "I'm sorry, Swamiji, I forgot my pocketbook." As she came in, she said, "You know, I'm really embarrassed about this. I came with the idea of giving some contribution.



This view, faces the Shrine from the reception buildings and shows the fountain area as well.

Then when you said that there was no urgency, I thought I would wait and give something later. But it seems that God wanted me to make a donation right away. That must be why I forgot my purse and had to come back for it. I'm going to write you a check right away." She sat down and wrote a check for exactly $1500, the amount we needed to put the downpayment on the new building. Without even consciously knowing how much was needed or for what, she wrote that check. If a little more time had passed, the IYI would have lost the building to someone else.

There are many many stories like that. All these things show that we are not the ones who are doing it all. A Voice seems to say, "I am doing it, you are only an instrument. I'll take care of every situation. You just keep your ego out of it and do what I say." With that kind of energy, whatever help comes will produce a much greater effect.

The other day someone said to me, "I don't even know what you are doing to make things grow, but I just see the Ashram growing more and more."

The reason is that it is not *my* work. We don't even go proselytizing. We just go about everything humbly and quietly. Many people who see this for the first time say, "My gosh! I didn't even know that all this was being built, that this LOTUS was happening. Why don't you hve more publicity?"

I just say, "When God wants it, everybody will know."

Yes, it is God's work. He, She or It (whatever you like to call that Divinity) is taking care of everything.

So it is fine for you to tell people about LOTUS in a gentle way. We are not trying to recruit anyone or change anyone, simply letting them know that this is happening. If they want to be a part of it in some way, wonderful. If not, that's also wonderful.

Whatever you say should come from your own convinced heart. You should believe in what you are saying or you shouldn't say it at all. Don't think, "Well, the LOTUS panel said we should let people know about it. They probably want me to collect some money so I'll do it even though I don't feel right about it."

Never do it that way. If you do, you are just talking from the lips; the feeling doesn't go any deeper. It won't have meaning for anyone else that way. When you speak from your heart, it touches the hearts of others. Let it come naturally from your heart.

I am certainly happy with all these good meetings and plans for LOTUS, but ultimately remember that it's all from God. Let us have that faith. Let all the people who are involved and all those who will become involved please remember this. Whatever donations we have gotten for anything came like that, from the hearts of people. Always trust in that unseen Force behind everything. Without That, not even an atom can move.

It is because of that beautiful, genuine, dedicated work that people recognize you. All over the world people say to me, "Somehow, Swamiji, when I see a certain kind of person I can easily ask, "Are you an IYI member?' The reason is they have a special glow about them."

That is worth millions to me. I don't need or ask anything, but if you really feel that you want to offer something to me, offer that — let me hear that by your serviceful attitude, you are touching the hearts of people. Every one of you is a lotus shrine for me. I don't have to build a concrete LOTUS here. That is for the people who want concrete proof that the universal outlook works.

Just keep up the quality. That will bring everything that we need. "Seek ye first the kingdom of Heaven." What happens after that? Everything else will be added without your even asking. Yes, it is true. "Know that One, by knowing which you will know everything else." Keep that trump card in your hand. You will always win. Have complete faith in that Light that shines within. That will make miracles.



The glu lam beams were put in place on July 31, giving more definition to the shape of LOTUS.

Soaring Beyond Bars

By Jeri Becker



Beloved Swamiji,

I have been wanting to write to you for so very long but just never seemed to know how to start with words. I am incarcerated in a state prison for women. I am serving my fourth year of a twenty-five-years-to-life sentence.

I have been interested in and attracted to Yoga ever since I first read of Paramahansa Yogananda over twenty years ago, though I never dedicated my life to any particular path. My real understanding of Yoga actually began during the year I spent in a jail cell in 1980. Of all the books, etc. which came my way to read and study, none so touched me personally as your biography. Here in prison, I continued to practice the asanas, meditate (I've learned to meditate amidst quite an array of noise, distractions, and chaotic energies.) The more I practice, the more practice I need.

The purpose of this letter is really to tell you a story about an experience I had about a year ago, which you may or may not be aware of. On Christmas Day, 1982, an administrative decision was made here to deem me a "high security risk" because of my long sentence and to place me in the "hole" (isolation) for an indefinite period. (More dancing lessons from God!)

The "hole" here is just an empty cell where one always remains locked in and few personal articles are allowed. After a time I managed to get a few inspirational books, including several back issues of *Integral Yoga Magazine;* and because I draw, I managed to get some paper and colored pencils. During this time I wrote to the Integral Yoga Institute closest to the prison, hoping someone might be able to visit me from there. The Reverend Pushpa Engle sent me some photographs of you, including one small 2½" x 3" laminated photo of your face, with a picture of the proposed LOTUS on the reverse, in response to my letter. . .

My time in the "hole" (which lasted ten months) became a great opportunity for the "full-time" spiritual practices I felt so hungry for. It was nearly like being on retreat, albeit a bit noisy. I managed to get by on the debilitated food slid through a slot in the door, by picking out any vegetables, rinsing them, and repeating a mantram while chewing to revitalize them, and practicing extended periods of Yoga Nidra [deep relaxation], concentrating especially in sending life-force throughout the body.

During this period, my greatest comfort, strength, and inspiration came from you. When I began to feel weakness, loneliness or depression, I would only have to look at that small picture of you, which would sometimes seem to smile, or be stern in my mental perception of it, but always with kindness and wisdom. I actually took to sleeping with that picture in my hand over my heart and it would be the first image I'd look at upon waking in the morning. When

I read your teachings in the *Integral Yoga Magazines,* I could almost hear your voice speaking within. Sometimes (now this can't be described easily within the limitations of words) even the movement of a spider on the cell bars, or a rivulet of rain water glimpsed through the bars would be invested with the energy of your teaching, and there would be a clear lesson therein.

To sum this up, what I experienced during those months in isolation was a very real bond with your energy, teachings, etc. (Another aspect of your teachings, incidently, which I especially enjoy is your marvelous play with English words.) One of the products of the creative energy passing through me in the "hole" was a portrait I drew of you, lovingly and happily, with colored pencils. I had always intended that the finished portrait would be a gift to you, but I enjoyed the portrait's company in isolation. Then in August of 1983 I was finally released back to the main prison population and the portrait was exhibited in some prison art shows where it had a ribbon placed on it!

I'm no longer able to display your portrait or any other pictures in my cell here anymore as recent regulations prevent us from having much property in our cells and from having anything on the walls. So, again, a marvelous opportunity to practice nonattachment presents itself. Also, it is the spirit and energy within the heart — not physical pictures or images — which are of any consequence. With the Guru's image in mind, the inspiration is always there.

I have been conducting a weekly class in Hatha Yoga asanas for the past year. The "teachers" of the class are two Integral Yoga Hatha tapes we play during the class. Sometimes the number of participants dwindles to two or three, but always we keep that space open with the energy. (Of late, we have had five or six regular participants in the class — quite a crowd here.)

In Love and Light,
J.



QUEST

by Kavitha Winnard

To bridge the gap
To close the space
To open wide the door
To light a single candle
To touch a distant shore

To feel the warmth
To know the peace
To sing a greater song
To ask a single question
To answer, though it's wrong

To share a joy
To hold a hand
To love an angry child
To give a single happiness
To live a life with a smile

Together, we can...

NOTES FROM DOWN UNDER

by Vanessa Hankin

Last night a small group of people said the meal prayer in the tiny kitchen of the enormous house we now call the spiritual home of the Integral Yoga Institute in Melbourne. As everyone chatted quietly over the meal, I was able to reflect on the intense activity of the past six months and on how this building and its inhabitants have become the focus of a developing IYI Sangha in Melbourne, Australia.

The acceleration of activity began in November with the formal founding of an IYI committee. This group asked for Sri Gurudev's help in further developing the Institute here.

Previously most group members had been following the Yoga path quietly and individually. In this, all were supported by Brother Premadas and the regular meditations and Hatha Yoga classes at the IYI. Many also made regular visits to Ontos Yogaville, 300 miles away, whenever it was possible to escape the city.

The answer to our prayers materialized with amazing speed, in the form of Swami Nityananda's arrival, just as we returned from our summer vacations. Considering Swamiji's enormous energy and enthusiasm, things were bound to happen quickly, and they did! Hatha Yoga classes were increased immediately to meet the demand; meetings were held to gather devotees together and plan the future of the IYI.

On a hot February Sunday after Nityanandaji gave satsang to an assembly of devotees of Sri Gurudev and friends of the IYI in Melbourne's lovely Botanical Gardens. Later, Raja Yoga classes were begun, enabling some of us to expand our formal knowledge of Yoga disciplines, and to discuss philosophic problems with like-minded people.

Soon we learned of the purchase of a large old house for use as an Ashram. The house, situated right in the demographic heart of the urban sprawl, is full of the character of its era but in need of restoration and renovation. Built in 1900, it was added to in the 1930s and has about 30 rooms.

During the waiting period for the completion of the sale, devotees could be seen gazing at the house in surreptitious admiration. Perhaps they were also sizing up the intensity of the ensuing Karma Yoga projects.

Immediately it became available. Swami Nityananda, Brother Premadas, and a few others moved in. Swamiji's first gesture was to place a large photograph of Sri Gurudev on the mantlepiece of the main living room, along with pictures of other great saints.

The first work project was to make part of the main house liveable so a major cleaning program was begun. At the same time a work team from Ontos Yogaville came for a week to the "city ashram" to initiate major renovations. The first week passed in a kind of joyful chaos.



People came to look, chat and drink tea, then found themselves off to join a group of Karma Yogis armed with a paint brush or mop and bucket. Mealtimes brought workers scurrying from different locations

around the house and grounds. The variety of activity was spectacular: cleaning bathrooms or bricks; tearing walls down or putting them up; moving furniture in or moving furniture out. It is worthwhile noting that amidst this ant-nest activity, the spiritual disciplines were maintained. Morning meditation was held on the first day and has continued in the one room that has been untouched by the renovation work. Scheduled Yoga classes have also continued uninterrupted.

Everyone was impressed with the lovely space created for the satsang room, viewed for the first time as the last clouds of dust from the wall demolition settled in drifts on hair and clothes, and two large rooms became one huge one.

Enormous meals appeared out of the tiny kitchen and the telephone rang incessantly. As the food was served, people gathered to relax and gather strength for the next onslaught. After the silence of the meal prayer, people talked, laughed, shared, made plans (real and fantastic) and ate their food. Some of us quietly rejoiced in the atmosphere of purposeful work toward the common goals of Yoga. Such sangha is something we have not experienced before in our own city.

The children raced around playing chase games and hiding in the nooks and crannies that both delighted and scared them. Afterward they saw the adults working and began to help.

Piles of rubble gathered outside as the interior of the house became more ordered. Finally, a group spent their weekend ferrying junk away, and the grounds looked orderly again. When the rubbish was gone and the work team returned to Ontos with their families, quiet finally reigned. Still a mammoth task remains. Although the living quarters must be updated and redecorated, completion of the satsang room as the heart of the Ashram is the main priority at the moment. As the five flats became vacant, they will, one by one be occupied by families and single people wishing to live according to the Yogic disciplines.

Although most people have full-time jobs, there is usually plenty of activity on the weekends as people work on together. Sharing the growing sense of community at the Ashram, I value highly this love and mutual assistance on the Yogic path that we are able to offer each other. In a short space of time a close-knit community centered around our Yoga activities has developed and from this we have benefitted enormously. Plans are underway to develop the activities of the IYI further so that we may in turn offer more service to the wider community.

TAPAS

by Padma Knight, age 10

Tapas means accepting pain when it comes but not causing pain to others. You get a chance to practice *tapas* every day.

If your mom tells you to do something and you talk back to her this is not tapas.

When a baby is learning to walk he falls down a lot but he keeps on trying. If the baby was to stop trying when he fell, he would never learn how to walk.

You have to accept pain to gain anything. Just like the saying: No pain, no gain. When you get pain you should accept it and not cause anyone else pain. God does not cause you pain, you cause yourself pain. When you talk back to your mom or dad you will just have to pay for it later.

DAY BY DAY WITH SRI GURUDEV

ITALY: Punctuality

On the 22nd of May Sri Gurudev flew from Paris to Pisa, Italy where he was driven to the beautiful resort call "Il Ciocco." Here the Tenth Anniversary of the Italian Yoga Federation was being celebrated with Sri Gurudev as guest speaker during the five day conference. Other special guests included Sri Swami Satyananda, Mr. Gerard Blitz and Mrs. Denise Van Lysbeth, among others. As is usually the case when Sri Gurudev travels anywhere, he is greeted with rainfall. (Apparently nature's way of receiving saintly beings.) The hour-long drive afforded a good opportunity to view the lovely countryside and even a quick view of the famed Leaning Tower. Sri Gurudev arrived at Il Ciocco and was greeted by the conference organizer, Marcello Curti and Italian Yoga Federation President Antonio Nuzzo. Il Ciocco is a renowned Italian resort set in a remote and secluded area of lush trees and vegetation — a wonderful yoga retreat site.

The Conference opened on the 23rd of May. Sri Gurudev was asked to give some opening words. Mr. Gerard Blitz, a dear friend of Gurudev and President of the European Union of National Yoga Federations was also present. Speaking of Gurudev's visit in France, Mr. Blitz said, "While he was in Paris Gurudev gave a talk at a seminar organized for business executives. I spoke just before him and was very careful to say only very little about Yoga. I talked more about my experiences in founding the Club Med. I was concerned because the seminar had begun at 8:30 in the morning and already it was 5:30 when Gurudev was beginning to speak. It had been a long day for all the participants, but I was incredibly surprised that even at 7 p.m. Gurudev's conference was still going on with many of the businessmen posing very interesting questions. Then he said he would lead a chant. I closed my eyes fearing the worst reception to this suggestion. To my amazement Gurudev had all of these top level executives joining hands and chanting "Om Shanthi." I said to myself, "This is a miracle."

Sri Gurudev gave a talk on the 24th of May on the subject of "Yoga in Daily Life."



Sri Gurudev with Marcello Curti and Mr. Marcucci.

One of Swami Satyananda's students from Italy kindly translated Gurudev's talk into Italian. Several times he, aided by Siva Jenei, had a difficult time trying to translate Gurudev's words, especially the puns which Gurudev often makes throughout his talk, speaking about "ease," "dis-ease," "appointment, disappointment." Finally Siva said, "Gurudev, sometimes it is really difficult to translate what you say because when you speak you are not just using words, you are making poetry. The words are used in such a way that they are not just words, each one is a teaching."

On May 25 Sri Gurudev was to give a talk on the subject of "Yoga for Physical and Psychic Health," but the theme took a slightly different turn. Italians are renowned for being late. As Sri Gurudev was getting ready to come to the auditorium I reminded him that everything usually runs late in the programs. Siva arrived at the door to deliver the same message, saying, "Gurudev, take your time." Much to our surprise Gurudev quickly passed through the door, and as we ran to keep up with him we could hear him saying, "Punctuality, punctuality." Gurudev entered the hall, which was nearly empty, and immediately mounted the platform, sat down and began to chant "Hari Om." Within five to ten minutes the hall filled with people rushing in. Gurudev ended the chant, looked around and asked everyone, "Do you have a watch?" All responded, "Yes." "What time is it?" They all responded giving the time. Gurudev said, "Yes, we are ten minutes late in starting. Punctuality is one of the most important qualities of a yogi." Gurudev then continued to speak on the morning subject. He spoke about vegetarian diet, summarizing that the cholesterol, uric acid, undesirable hormones, and violent vibrations found in non-vegetarian food all are often the cause for ill health, mentally and physically.

After the lecture Gurudev was approached by more and more people asking for meditation instructions, to receive a mantra, and asking for answers to many personal questions. Finally, the conference organizer phoned Gurudev and said, "So many people are coming to me asking to be in your presence and to receive your meditation instructions. Is it possible?" That afternoon a session was quickly organized and the room was packed full. Gurudev discussed all the important components of meditation preparation, such as choosing something on which to focus the mind, maintaining a steady posture, regulation of breath, regulating the time and place of practice. Gurudev also spoke of the importance of properly ending the meditation session by chanting peace chants to benefit the whole world. Gurudev defined mantra. He said that *"man"* equals "mind" and *"tra"* means "steady" so anything that will keep the mind steady is called a "mantram." There are 72 million mantras in Hinduism. Gurudev led a session of meditation using the mantra "Om Shanthi" for those who were new to mantra meditation practice.

On the 27th of May the Conference ended, and the organizer asked Gurudev to close the program with the same "Om Shanthi" chanting. The owner of the hotel also had a pleasantly surprising request for Gurudev. Mr. Guelfo Marcucci owns not only this large resort but a television station, a pharmaceutical company, and various businesses.

He was very interested to meet Gurudev and told him, "We are indeed fortunate that you have come to stay at our resort. Please think of it as not as a hotel but as your home. Anytime you come to Italy, please come and stay here as our guest. Italy needs a person like you and we hope you will come back often."

Gurudev responded, "If there is anything I can do to serve humanity I am ready to do it."

Mr. Marcucci was very interested in Sri Gurudev's views about health and his guidance in helping them to develop a health resort at Il Ciocco. Gurudev appeared on Mr. Marcucci's television station on a program that was being broadcast to a large number of cities throughout the region. He was also interviewed on a program geared to youth and recounted the transformation of American youth of the 1960s through the help of the Yogic science.

On the 27th of May in the evening Sri Gurudev flew to Rome where a very longtime friend and student, Vivian Picciotto, and her son Rob met the flight. They very lovingly looked after Gurudev during his stay in Rome. Gurudev enjoyed a luncheon at their home, reminiscing about the days that he spent serving the people of Hong Kong. This is where he first met Mrs. Picciotto who came to not only his Hatha Yoga

classes but also to learn more about the philosophy of Yoga. Her son Rob kindly took Gurudev for a nice visit to the Spanish Steps, the Trevi Fountain, and a drive around the city.

Antonio Nuzzo very graciously accommodated Gurudev at his Yoga studio apartment which serves as the IYI of Italy. The media also seemed very interested in Gurudev while he was in Italy, and numerous interviews were held. Two of the largest Italian papers *Il Messagero* and *Puede Sera* ran interviews. The largest government television station, RAI, Channel 1, invited Gurudev and Dr. Leboyer to appear on the popular television show called "Italia Sera," which roughly translates to "Italy in the Evening." On the 29th of May this show was broadcast to millions of viewers and included a short interval for questions and answers. Viewers were able to telephone the TV station and ask Gurudev questions. Over 80 phone calls came within ten minutes One of the main highlights of the tour in Italy was Sri Gurudev's audience with His Holiness Pope John Paul II [reported in the Aug/Sept issue of *Integral Yoga Magazine*]. The evening before Gurudev's departure a gathering was held at the IYI and Gurudev spoke to a group of friends, Yoga teachers and IYI students. Special thanks to Antonio Nuzzo and Marcello Curti for their fantastic organization of the programs in Italy and their loving care of Gurudev throughout his stay. Thanks also to Siva Jenei, Gurudev's translator, navigator, and guide in Italy, and to Vivian and Rob Picciotto for their gracious hospitality.

NEW JERSEY

Pandit Ravi Shankar, joined by Ustad Allah Rakha, thrilled not only the ears of the many who attended their concert on the 2nd of June, but also the hearts of all. The Concert was organized as a benefit for the furtherance of the noble service of the Bharatiya Vidya Bhavan in the United States. Particularly, funds are being raised for the construction of a large residential high school by the Bhavan, to be set at Yogaville, Virginia.

A special reception/dinner for these two stunning virtuosos was held the previous evening at the Bombay Palace. Dignitaries including Sri Gurudev, Indian Ambassador Bajpai and Ambassador Krishnan (Permanent Representative of India to the United Nations) attended the function.

Sri Gurudev and Panditji Ravi Shankar enjoyed some informal moments together during which Panditji looked through a picture album of Yogaville and LOTUS. He expressed great interest and support for Sri Gurudev's work and later shared his enthusiasm with Ustad Allah Rakhaji. Sri Gurudev was asked to address the gathering and bestow his abundant blessings for the success of the Concert.

As always, Dr. and Mrs. Jayaraman had beautifully organized and overseen all the details of these two events.

Just prior to the Concert, which was held at the Felician College Auditorium in Lodi, New Jersey, Sri Gurudev blessed the nearby Garfield Integral Yoga Institute with a visit. Director Margabandhu Martarano and his wife Mahalakshmi had moved into a new home and were thrilled to have Sri Gurudev as their honored guest for an informal dinner, which New Brunswick IYI Director the Reverend Jaganath Carrera and his wife the Reverend Janaki Carrera joined. Afterward, at the IYI, an intimate satsang had been arranged with IYI family members. It was a beautiful gathering with a beautiful beginning — several of the Indian devotees chanted bhajans.

–Swami Premananda Ma

NEW YORK

Sunday morning, the 10th of June, was filled with activity as the Integral Yoga family prepared to attend the Pentecostal Ecumenical Service at the Cathedral of St. John the Divine. Sri Gurudev, looking very majestic, marched in the processional along with The Reverend James Parks Morton, Dean of the Cathedral and the other celebrants from the major religions represented. They were followed by a group of spectacular modern dancers who performed at various times throughout the service to the musical accompaniment of the Paul Winter Consort's *Missa Gaia*, live. At the end of the ecumenical service, hundreds of people came forth to greet Gurudev and receive his blessing.

The Very Reverend James P. Morton, Dean of the Cathedral and a dear friend of Sri Gurudev had especially invited him to offer a blessing for world peace. Sri Gurudev, representing Hinduism/Yoga, joined Hafiz Ihsan Sedef (Islam), Rabbi Balfour Brickner (Judaism), Bernard Glassman Sen-

sei (Buddhism), Chief Oran Lyons (Native American) in a moving ceremony performed in the name of the One God behind all the various names and forms.

Dean Morton gave a soul-stirring sermon on the theme of "Unity in Diversity" encouraging the over 3,000 people who gathered in the Cathedral to "enjoy our various differences while letting our spiritual oneness unite us."

An added delight to this year's special service was the performance of the famed "Earth Mass" by the Paul Winter Consort. Paul Winter was spectacular, as always, playing clarinet while Susan Osborne's beautiful voice, joined by the Cathedral Choir, filled the Cathedral's every corner. A modern dance corp performed interpretive dance movements to the music of the Earth Mass.



At the Cathedral of St. John the Divine.

A truly ecumenical, multi-faceted celebration of the glory of the beauty of unity in diversity. We hope it will become a tradition.

Later in the afternoon Sri Gurudev attended the 3rd annual graduation of the New Seminary, under the direction of his long-time friend, Rabbi Joseph H. Gelberman. Sri Gurudev addressed the group of graduates, encouraging and inspiring them to go forth into the world and serve, sharing with all whom they meet the true ecumenical spirit. Rabbi Gelberman presented Sri Gurudev with an honorary doctorate degree from the New Seminary, so our beloved Master is now The Reverend Doctor Sri Swami Satchidananda Maharaj!

Immediately following the graduation, Sri Gurudev left for the Sitar Restaurant where over 100 people were gathered for a LOTUS fundraising dinner. It's impossible to convey in written words the wonderful joy and energy we all experienced that evening. In addition to entertainment by Swami Asokananda and "his band," there was a LOTUS slide show depicting the most recent slides taken of the project, and that evening beautiful prints of Gurudev were sold for the benefit of LOTUS. A wonderful evening was enjoyed by all.

On Monday evening Sri Gurudev gave a public talk at Christ Church, Park Avenue and 60th Street in Manhattan. Gurudev's energy was boundless, as always, and he answered written questions from the audience with precision, humor and quick wit. When he left New York, we all once again felt we'd been filled to capacity with his love and energy, ready to once again face the next lessons to come our way with total faith and courage, knowing fully that he is supporting us every step of the way!

-Swami Lalitananda Ma

PENNSYLVANIA:

Sri Gurudev served as a special guest speaker at the 9th Annual Congress of the Himalayan Institute in Honesdale, Pennsylvania on the 14th and 15th of June. This year, the theme was "Yoga and Meditation: Model for Mind/Body Therapies." He was introduced at the first session as a longtime friend who had graciously accepted the invitation to attend almost every Congress.

The auditorium was filled to capacity, with some participants standing on the sides. Sri Gurudev set to work making everyone laugh until the auditorium re sounded with mirth. In perfect humility, he stated that he did not know what he could offer the audience of experienced Yogis.

The theme for the first evening was "Yoga: Integrating Body-Mind-Spirit." Gurudev related the importance of having a clean mind and body. The Spirit does not need to be cleaned since it is always pure. He gave the analogy of the spirit appearing to be colored much like a colored light bulb appears to be colored by the outside tint of the bulb. He reminded us to try to be peaceful, easeful and useful in all of our daily activities.

The next morning, Sri Gurudev gave a workshop on "Practical Hints for Holistic Living" in a question and answer format. The auditorium was quite full even though there were two other concurrent sessions. In response to a question concerning whether or not one should perform Yoga practices even if one doesn't feel like doing so, Gurudev gave an unequivocable "Yes!" He commented that the mind likes to trick us and that Yoga practices help us to gain control over the mind. He enumerated several popular excuses that the mind comes up with, such as being up too late at night, eating too much, or even a monthly menstrual period. He cautioned us: "Don't ever ever listen to the excuses of the mind. Tell your mind, 'I'm the boss!'."

In answering a question about emotions that seem trapped inside and how one can let them out, Gurudev succinctly stated that if emotions are sincere, they can never even *be* suppressed. We can control superficial emotion, but suppression is not advisable as this only leads to problems. The best method of handling our emotions is to "analyze and dispose of them." This is known as *vivekam* or discrimination and leads to permanent peace. If we analyze these emotions and feelings, we will not become a slave to releasing them all the time. Instead, we will be working through the constant barrage of problems that upset the mind and finding out the root cause of our distress; eventually the mind will be clear and clean. Many of us who attended the conference are therapists and recognize this as sound advice to deal with our own emotions and those of our clients.

"How can one be both humble and assertive?" asked another person. Gurudev remarked that assertiveness can never be

forced on anyone; an open mind has to be present first. Presenting one's opinions should be done in a gentle way. He emphasized that Master Sivanandaji often said that one should think three times before speaking in order to consider if the speech is helpful or could be harmful to anyone. Everything should be done from a place of "total awareness."

Speaking about preventative medicine, Gurudev commented, "Stick to the holy stick." (holistic)

The final question (after many others on a variety of topics) involved feelings of rejection and condemnation in personal relationships. Sri Gurudev stated that no one else will ever bring another person happiness. If someone seems to do that to you,"it is only your own happiness being reflected." In his own loving way, Gurudev concluded the workshop by saying "You have a right to be proud of your own Self," leaving us with the feeling that the goal of eternal peace and happiness is within us all. Gurudev himself was a clear example of this as many lined up to let him know they were touched by his words or had been deeply affected by his presence.

As I met various staff members, speakers and participants, I felt there was an ecumenical spirit that pervaded the entire Congress. Other therapists and I spoke about the approaches of Hatha Yoga, relaxation techniques and meditation in dealing with clients and in reducing stress in our own lives. There was a peace and oneness that permeated every aspect of the conference. Many participants approached me and commented on Gurudev's sweetness and his ability to make everyone feel at ease while sharing such wisdom. The Congress seemed to be another aspect of universality and ecumenism that is fostered wherever Gurudev goes.

–The Reverend Pushpa Engle

HINDUS AND HARMONY

The Rig Veda states: "Come together! Speak together! Let your minds be in harmony. As the Gods of old together sat in harmony to worship."

In this spirit the tenth and largest Hindu Conference of the Vishwa Hindu Parishad (VHP) was held from July 6-8 at Madison Square Garden in New York City. The theme of the conference was "Hindu Thought and World Harmony" and the emphasis was beautifully placed on the role Hinduism can play in bridging the present-day gap between religion and world harmony. The theme arose again and again, not just in words but in the very presence of an illustrious group of dignitaries invited as guest speakers. They each represented the deep widsom and beauty of this very ecumenical and universal religion.



Among the speakers was a prominent leader in the Sikh community who spoke out for the uniting of all Hindus regardless of differences in beliefs. He called for harmony to be restored in India where there had been a recent outbreak of terrible violence between the Sikhs and the Indian Government.

Conference Director, Dr. Modhu Jhaver, spoke of the uniqueness of the gathering and of its focus on harmony: "Seated on the dias here is an assembly of distinguished guests representing a cross-section of Hindu faiths. From the Parishad perspective, they are not only distinguished individuals, but a symbolic representation of Hindu unity in diversity."

Sri Gurudev was a special guest speaker as were Sri Swami Chinmayanandaji, Dada J.P. Vaswani, Muni Sushil Kumarji, Dr. Karan Singh and many others. Over 5,000 delegates and participants from around the world enjoyed a meaningful and enriching experience during which the true spirit of Hinduism seemed to be reawakened and revitalized.

President Reagan sent greetings to the Conference: "Hindus contribute to the diversity that enriches American life and which is the foundation of our nation's strength." The assistant to the Governor of New York who was sent on behalf of the United States Government emphasized that "[As Hindus around the world] our similarities will bind us together and our differences are what we can enjoy."

Sri Gurudev, who followed keynote speaker Dr. Karan Singh (Prince of Kashmir) also addressed the theme, saying: "See that the Hindu is a universal person. A Hindu should love everybody and everything equally. We should live a life of love. Unfortunately, we often forget the spiritual oneness and see the superficial differences. We talk a lot about our heritage, but we often don't apply it in our lives. At least for the sake of the youth we should be living it ourselves. Let other people see the beauty of Hinduism by our own example. We don't need preachers; we want examples. A true Hindu is a true Christian, a true Moslem, a true Buddhist, a true Jew, and so on. True Hinduism embraces everyone as its own."

The Bharatiya Vidya Bhavan hosted a special reception on July 9th for Dr. Karan Singh, keynote speaker during the Conference. Dr. P. Jayaraman, Executive Director of the United States center of the Bhavan, invited Sri Gurudev to bless the gathering with his august presence.

The Bombay Palace Restaurant was a fitting choice for the gathering as Dr. Singh is a member of the Royal Family of Kashmir (the state encompassing Bombay). Dr. Singh, who has been a member of the Indian Parliament, is very active in preserving and promoting the Hindu culture worldwide. He addressed the need to educate the Indian youth in the principles of Hindu Dharma. Afterward, Sri Gurudev spoke about the plans for a residential high school for Indian youth in America to be built by the Bhavan at Yogaville.

WORLD VEGETARIAN CONGRESS

The World Vegetarian Congress convened at the University of Maryland on the 31st of July, 1984. The North American Vegetarian Society (NAVS) was the official sponsor of this year's international Congress, and delegates from all over the United States and the world enjoyed ten days of lectures, workshops, classes and meetings all focused on the theme of "Vegetarian Renaissance for a Better World."

Introduced by longtime friend, Dr. Gordon Latto, the President of the International Vegetarian Union, Sri Gurudev presented every aspect of the benefits of vegetarianism during his lecture as a special guest speaker on the 4th of August. Dr. Latto announced at the close of Sri Gurudev's lecture that this had been the most fruitful gathering of the entire Congress.

Dr. N. Mahalingam attended the Congress as a special delegate from India. During a Council meeting, Dr. Mahalingam made a proposal which was immediately and unanimously ratified — to name Sri Gurudev an Honorary Fellow of the World Vegetarian Congresses.

Sri Gurudev spoke on the theme of vegetarianism not only at the Congress but at the home of Dr. Periaswamy, Professor of Economics at the University of Maryland, who had arranged a private reception for Gurudev with members of the Hindu community. Many of these members approached Gurudev to express that they had never before understood the real benefits and reasons for vegetarianism until hearing his words. One young man came forward with the sincere vow, "From this day on I

vill be a staunch vegetarian." Sri Gurudev ıter commented, "If my words have con-inced even one person to become a vege-ırian, then this trip to Baltimore was well vorth it."

–Swami Premananda Ma

UCKINGHAM: Guru Poornima

Pictures of leaders or symbols of the vorld's religions sparkled from the candles urrounding them on the altar. The whole avilion at Yogaville seemed to be filled vith light as hundreds gathered for the ıorning worship ceremony in honor of Guru Poornima. Traditionally held on the ıll moon day in July, Guru Poornima is the ay set aside to honor one's Guru. Many ears ago, in Sri Lanka, Gurudev initiated ıe idea of honoring all the gurus on this ɔly day, rather than just one's own spiri-ıal master. The 1984 celebration in Buck-gham, Virginia carried on beautifully in ıis spirit.

People from all over the United States ıd many other countries had come to par-ɔipate in the day's events. Many would ay for the Integral Yoga Congress which llowed. Among the distinguished visitors as our beloved Sri N. Mahalingam and the eat spiritual orator Sri Giridhari Prasad.

Early in the morning, before the ecumen-



N. Mahalingam addressed the Guru Poornima ıering.

ical *puja*, all the swamis had gathered to see two more people initiated into the Holy Order of Sannyas by Sri Gurudev. Brother Manu became Swami Atmananda and Brother Rama became Swami Ramananda.

An evening program of entertainment got underway with the children of the Yogaville Vidyalayam singing *slokas* "In Praise of the Guru." The Reverends Bhagavan and Brahmi Antle put on a breath-taking magic show, complete with a bed of nails and firewalking. There were several lovely musical presentations and spiritual dance in the best Indian tradition.

Mrs. Rukmini Rasiah and her daughter Mrs. Padmarani Rajakumar had been staying at the Ashram. Both are longtime devotees of Sri Gurudev, and "Padma" is a professional Bharata Natyam performer, choreographer and teacher. Using the ancient classical style of this beautiful dance form, she had choreographed a dance for her Ashram students that honored all the religions. Both children and adults had worked hard with Padma in order to present this performance on Guru Poornima. It was wonderful to see these ashramites transformed into dancing goddesses. Later in the program, Padma performed three intricate dances which beautifully showed her virtuosity.

After that feast of entertainment, the dessert was served! Sri Mahalingam spoke about the Lord as Light, and Sri Prasad spoke about the worship of one's spiritual master.

The next day, the third annual Integral Yoga Congress began. Conscientiously organized by the Reverend Ishwara Cowan and Swami Krupaananda Ma, the Congress focused mainly on preparations for the LOTUS opening and dedication in summer of 1985. Workshops were held throughout the day to make plans and start action toward that happy event. It was easily seen that people from all over the country will be needed to help in getting everything ready.

It was a constructive and busy day, and by evening everyone was ready for some relaxation. They were not disappointed. A performance of the musical play *Godspell* (based on the Gospel of St. Matthew) was presented by the Buckingham Youth Theatre. Director Diahn Simonini and her cast had put together a dynamic and magical production. Ashram family members Ad-



Director Diahn Simonini (standing at the right of Gurudev) and Godspell cast.

harsh McCabe (who played the role of Jesus), Lakshmi Metro, Krishna Wenzel and Brian Wenzel were all part of the company. Within five minutes, however, it seemed that all the cast and crew were part of the family as they skillfully and movingly brought the timeless teachings to the stage.

Monday brought another day of constructive workshop activity. In the evening, all workshop leaders summarized their plans for LOTUS. Everyone was elevated by Sri Gurudev's beautiful words as he spoke about What is really behind LOTUS. (Excerpts from that talk are given earlier in this issue of the Magazine.) Once again Sri Mahalingam and Sri Prasad inspired everyone with their deep wisdom.

With the Monday evening program the Guru Poornima activities, and Integral Yoga Congress were officially over, but there were more treats to come. Due to the generosity of Sri Mahalingam, Mr. Prasad stayed in the United States a while longer. He gave a series of satsangs which touched on all apsects of Yoga, the *Bhagavad Gita*, the life of Master Sivanandaji, the life of Mahatma Gandhi, and discussion of other great yogis. Each evening, he left his audiences eager for more; and we all look forward to his return to the Ashram.

18 Years

It hardly seems possible, but the 29th of July marked the 18th anniversary of the day Sri Gurudev came to the United States. A special morning celebration was held with many senior disciples telling stories about how they had met Gurudev or special stories about incidents with him that influenced their lives. The highlight of the program was a talk by the guest of honor, Gurudev himself.

On the 31st of July, the glu lam beams arrived. Sri Gurudev and many of the Ashram members watched as the special pieces were put into place. LOTUS architect Jagadish McCabe commented that it looked exactly like a lotus bud. The view of the LOTUS site is more magnificent than ever; it can't really be captured by photographs. Of course, by the time you are reading this, much more will have been done on the construction.

More special guests arrived at the Ashram. Following the Vegetarian Congress, Dr. Gordon Latto and his wife Barbara came with Colin Rood and his son Roger from South Africa. It was a delight to have them visit and speak during several programs.

Life in Satchidananda Ashram affords ashramites endless opportunities to meet wonderful people from all over the world. We see people from a variety of traditions, a variety of countries and religions. It is a constant, tangible reminder that in the midst of the marvelous diversity there is a solid unity.

–Swami Prakashananda M.



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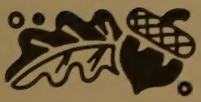
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Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Japa Yoga The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Hatha Yoga Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

